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and their associations, is the simple evolutionary product of luminous excitations, which contain *implicite* the elements for the judgment of distance; as a developed faculty, it is a central innervation, the active expression of our feeling for the qualities of remoteness of light. This is the core of the theory. μκρκ.

UEBER HYPNOTISCHE EXPERIMENTE. By *Professor R. von Krafft-Ebing*. Stuttgart: Ferdinand Enke. 1893.

NATURGESCHICHTE DES VERBRECHERS. By *H. Kurella*. Stuttgart: Ferdinand Enke. 1893.

DAS GEFÜHL. EINE PSYCHOLOGISCHE UNTERSUCHUNG. By *Prof. Theobald Ziegler*. Stuttgart: Göschen. 1893.

The putative discovery of Krafft-Ebing that persons exist who by hypnotism can be put back into early periods of their life, so that, for example, a person thirty years old may be suddenly made to feel and to conduct himself as he did in his seventh year, is one fraught with great consequences, and has been much discussed of late in the press of Germany. As was to be expected, it met with much critical opposition, and among its foremost assailants, of scientific reputation, were Professors Ganster and Benedikt, the Vienna colleagues of Professor Krafft-Ebing. Benedikt went so far as to pronounce the whole matter a stupid humbug, and declared that Krafft-Ebing had been made the victim of his own credulity and been basely imposed upon by a designing hysterical person. It was to be expected that the celebrated Vienna psychiatrist, who thus saw his reputation endangered, would soon put forth an answer to these attacks, and the present tract is the result. It bears the motto, "Unlimited doubt as much the offspring of mental impotence as unlimited credulity," and contains in addition to its accurate presentation of the subject under discussion a sharp criticism of the strictures of his opponents, and especially of the animadversions of Benedikt. In keen psychological analysis it surpasses other books of its class, and may be cordially recommended to the readers of *The Monist*—a recommendation which the high reputation of its author almost makes superfluous.

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The second of the books listed at the head of this review is by H. Kurella, the author of the pamphlet on Lombroso, mentioned at page 640 of the last *Monist*. The present work of Kurella is quite extensive and supplies all the data necessary for a general study of the modern doctrines of criminology. It is an elaboration of all the previous literature of this subject, together with the author's original researches. After an introduction, Kurella treats of the abnormal anatomical features of the criminal, the biology and biological factors of the criminal, the psychology of the criminal, and finally of theories and applications.

In the chapter on the psychology of the criminal Kurella first portrays for us symptomatically the features of the criminal mind as this latter has been observed

by Lombroso and his school, and then proceeds to his elucidation, the chief result of which is the opinion that the main defect of the habitual criminal is his lack of moral sense. Of course, this is not a very remarkable conclusion, for what is in real need of explanation is the foundation and origin of this lack of ethical sense. Lombroso, following the precedent of Prichard, assumes in the normal man a moral faculty, an organ, as it were, of morality, which in the criminal is supposed to be wanting. This theory is, of course, untenable, for many reasons; and is also rejected by Kurella, without his substituting, however, any competent explanation in its place. Kurella seeks the key to the mysteries of criminal psychology in the study of the emotions, which in its present imperfect form is, nevertheless, not quite capable of supplying an explanation of criminal traits. In Kurella's opinion, the doctrine of emotions in recent years has been unduly forced into the background. He remarks in this connexion: "Unfortunately, it cannot be said that the theory of the emotions and of the pathological phenomena of the emotional sphere stands in the foreground of modern research. The analysis of the sensations and of perceptive images and movements dominates so completely the energies of modern psychology, and the localisation studies of cerebral pathology so completely absorb the interests of psychiatry, that the emotions are hardly treated at all, and investigators are even inclined to smother the voices of these troublesome disturbers of the nicely ordered relations of localised ideas."

So far as we can see, the complaint of Kurella is justified, although very recently a work has appeared in France which, despite its many failings in psychological respects, will contribute much to the advancement of the theory of emotions,—namely Féré's *Pathology of the Emotions*. The reason the investigation of the nature of the emotions especially, and, we may add, of affective life generally, has been so neglected in our day is to be sought in the preponderantly experimental character which psychology has recently taken on, and which is not adapted to the conquest of this domain. But it is also to be sought, as Professor Theobald Ziegler remarks, (in the third book mentioned at the head of this review,) in the *philosophical* tendency of the present day.

With Kant, the interest of reason is predominant; in the veins of the cognising subject, as he constructed it, says Dilthey, not real blood, but the impoverished fluid of reason, as pure intellectual activity, courses. The panlogism of Hegel, despite its fine sense for religious and æsthetic questions, was never quite able to do full justice to the emotional side of psychic life. The philosophy of Herbart, on the other hand, whose chief forte was psychology, also was unable, with its mechanism of representation in which it dissolved all mental life, to supply a competent explanation of the emotions; despite the valuable treatises of Robert Zimmermann and Joseph von Nahlowsky. In Schopenhauer's metaphysics of the will, emotional life met with scarcely any treatment, despite the strongly emotional background of this philosopher's pessimism. And in the case of Wundt it is to be seen how, owing to the influence of a metaphysical doctrine of the will, precisely the

emotions were curtailed in treatment, although here there was present the counterpoise of keen and careful psychological presentation.

We cannot, however, ascribe to Ziegler's book a place among the more important works on this subject. In point of fact, it is not the author's intention to offer anything new, but rather to give a summary of the old, and contrast it with modern tendencies of research. It cannot be said that this has been well done, though the book possesses withal a high value in the general survey which it gives of the subject. It might have been made more useful by greater uniformity of treatment; the author alternately talking in a popular and rigorously scientific tone, and indulging in many digressions.

Very exact knowledge of the nature of the emotions will exert a great influence on pedagogy, especially on that branch of it which takes up with the results of psychology; and wherever pathological phenomena in this field are treated, pedagogic pathology may hope to derive advantage from it. In this connexion it will not be out of place to refer to two tracts recently published by W. Bertelsmann of Gütersloh—one by W. Trüper, of Jena, on the pedagogical application of Koch's doctrine of the psychopathical minor factors, entitled *Ueber die Erziehung psychopathischer Minderwerthigkeiten*; and the other by G. Közle, entitled *Die pädagogische Pathologie im neunzehnten Jahrhundert*, which is a synopsis of all that has appeared in Germany on pedagogical pathology since the beginning of the century, though not including the medical side of the science.

C. U.

We have received from M. George Mouret a reply to the criticisms of Mr. F. C. Russell, published in Vol. III, No. 2, of *The Monist* in the article "Logic as Relation Lore." To our regret, M. Mouret's article has been crowded out of the present number of *The Monist*, but will be published in a subsequent one. We also wish to state that the author of the article "Meaning and Metaphor" in the last number of *The Monist* is "The Hon. Lady Welby," not "Lady Victoria Welby."